EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS HOLD FAST THAT WHICH IS GOOD."

VOL. XIV. [NEW SERIES.] UTICA, N. Y., FRIDAY, NOVEMBER 3, 1843. NO 44.

For the Magazine and Advocate.

CONVERSION TO UNIVERSALISM.

In consequence of the fact that many reports of a conflicting, and in some instances untrue character, with regard to his religious views, and course of conduct in their maintainance, have crept into circulation; the writer deems it a duty which he owes to religion, to his friends, and to himself, to make public a brief statement of the circumstances that attended his conversion from Partialism to the doctrine of free, impartial, universal grace; and of the events which transpired between himself and his former religious associates on making known his change of views.

I was for several years a member of the Bethel Baptist Church in this city, during the latter portion of which time I had been engaged in the prosecution of studies with the view of entering the ministry. During the past year I had been providentially placed in circumstances which led me to become somewhat familiar with the effect of Universalist sentiments upon the heart and life; and saw with surprise that the people whom I had ever been taught to consider as semi-infidels in belief, and of lax morality, were not only virtuous in personal character, but carried out in action the holy, forgiving and benevolent precepts of the great Teacher.

In compliance alike with my own feelings and the counsel of esteemed religious friends, I intended to commence my public labors as a licenciate in the Baptist denomination during the present or ensuing year; yet anxious to become perfectly familiar with the doctrines I might be called upon to maintain, I decided upon a thorough and careful examinaion of all the premises upon which the system of nominal orthodoxy was founded, and for this end submitted every item of belief to a comparison with divine Revelation, "searching diligently if these things were so."

I had been engaged but a short time in this pursuit, when I began to suspect that many articles of belief to which I had given assent, were not in accordance with the word of God; and imploring Divine aid I pursued my investigations until the subtleties of the schools were all swept away, and I became a happy believer in the doctrine of the unity of God, and the ultimate, full and complete salvation of the entire redeemed and glorified family of man: becoming firmly established in this glorious and heart-cheering faith from the Bible, and from the Bible alone—never having perused any other defence or exposition of the doctrines of Universalism, or listened to a sermon from a minister of the reconciliation.

Having thus been led to embrace the Gospel in all its fulness and purity, a sense of moral obligation induced me to make known my change of sentiment to the church of which I was a member, and I accordingly did so by letter, of which the following is a copy:

"*To the Bethel Baptist Church.*

"After an earnest and prayerful examination of the Scriptures, I have been led to the conclusion that many of the doctrines held by the Bethel church are not in accordance with the truth as revealed in the word of God. I therefore respectfully beg leave to withdraw from its membership, since I no longer can consistently with my views of duty hold fellowship with what I conceive to be its errors.

"In thus withdrawing, I believe it to be an act of Christian courtesy to briefly state my views on a few important points, in order that my position may be fully understood.

"I believe in the existence of one God, the Father of all spirits, in whom we live, and move and have our being; and whose tender mercies are over all his works. One Lord Jesus Christ, the Mediator between God and man, who tasted death for every man, and came hither to reconcile the world unto himself—that he shall see of the travail of his soul and be satified: that he shall reign till death, the last enemy, is destroyed; and that he shall then present the reconciled universe, free from sin, to his Father, that God may be all in all.

"I believe that sin is finite in its nature and consequences—that God is Love, that He changes not, and therefore we are not consumed—that the Lord is not always wroth, else would the spirits fail before him which he has made; that though no punishment seemeth for the present joyous, but rather grievous, yet afterward it worketh the peaceable fruits of righteousness on those who are exercised thereby.

"As my stay here may be short, you will confer a favor by acting upon this communication immediately. I wish a letter stating the reasons for which I have left, and also the character I have borne while among you.

"In leaving you, I rend asunder many ties of a strong and enduring nature; yet believing my feet to be in the path of duty, I do it with an unwavering mind. I do, and shall continue to, esteem in the highest manner your minister and officers. I tender to them as well as to the individual members, for each and every act of kindness, my sincere and hearty thanks: and praying God to hold you in his protecting care, imploring for you the richest blessings of life, and hoping that you may speedily become acquainted with the certainty and fulness of the grace of God. I bid you an affectionate farewell. THOMAS L. HARRIS."

I have been informed by members of the church, that this communication was read at the regular meeting, and on motion it was laid on the table, it being stated by several of the more prominent members, that they had no reason to doubt the writer's Christianity—that he was laboring under a delusion; and that he might, and in all probability would, renounce his errors and return to the bosom of the church.

Accordingly I was waited upon, and had repeated interviews, with the officers and elder individuals belonging to the body, and perhaps more than the usual routine of operation, entreaty, prayer, tears, expostulation, and, in the last instance, *denunciation*, was resorted to, to lead me to a renunciation of my sentiments. I was however enabled to stand fast in the faith, speaking whenever called upon, a strong and earnest word in defence of my views of truth.

It grieves me to be obliged to state, that in proportion as their hopes of my return began to fail, the feelings of some began to change; until hints, insinuations and reports came thick and fast, wounding my feelings in the most cruel and uncalled for manner—aspersing not only my religion, but my motives in embracing it; and more than this, endeavoring to injure my pecuniary circumstances, and my standing in community. I mention this more in sorrow than in anger, feeling to implore, with our great Exemplar, "Father, forgive them, for they know not what they do!"

Three weeks after this letter had been received by the church, the minister of that body, with whom I had been upon the most friendly and even intimate terms, called upon me, and finding me absent, expressed his sorrow at not seeing me, and his desire for an interview. I accordingly called upon the reverend gentleman, and while his guest, was dealt with in any thing but a pleasant manner.—Over this interview I would fain draw the veil of oblivion; saying only, that no arguments were adduced which I was not able fully and effectually to overthrow.

On the evening ensuing, the church assembled, and my case being brought up, the deacons stated that they had conversed with me, and found that I was fully established in my sentiments. This statement was corroborated by their minister, who stated that he had endeavored to shake my belief, but without the slightest success. The church then excommunicated me for heresy; no notice being taken of my letter whatever; and I have since received no official communication from that body notifying me of my exclusion.

During the following day it was stated publicly, that the Rev. Mr. Corey had in an interview, two evenings previous, entirely vanquished me in discussion; and this assertion was given on the *Reverend gentleman's (?)* own authority. On being made acquainted with this unfounded report, I immediately transmitted to my opponent the communication which follows:

"Utica, Oct. 5th, 1843.

"Rev. Sir—With unmingled pain and surprise I have heard that you have circulated among your friends the report, that in a brief conversation which we held a few evenings since, upon the "Scriptural evidences of Universalism," you overthrew the argument's which I advanced in defence of that heaven-descended truth.

"It affords pain to use language of a severe character to one who has been, for a long time, not only a religious teacher, but also a friend esteemed and beloved; and yet as a believer of the glorious doctrine that "God will have all men to be saved," I must say, that this statement is totally unfounded in fact; and in so saying, I am confident that the unbiased view of your own conscience will sustain me.

"Since you have repeatedly made to me the unqualified assertion, that "the doctrine of universal salvation is not found in the Bible" —that it is "in its tendency demoralizing, and licentious in the extreme," and that "the consequence of its being believed is the irretrievable ruin of the soul." I call upon you, a prayerful minister of the Gospel, to make good these assertions. And as the question, "Is the final destruction of sin and misery, and the consequent holiness and happiness of all mankind, taught in the Scriptures?" will embrace the entire subject matter in dispute, I beg you to consider this communication a respectful yet most earnest invitation to a discussion upon its truth, in writing, with myself.

"As intellectual and moral beings, we can find no higher employment than the investigation of this all-important topic. Anxious to receive nothing which is without foundation in the Scriptures as a matter of religious belief, I am willing, nay, most desirous of subjecting my opinions upon this subject, to the searching and rigid scrutiny which a thorough and candid discussion can not fail to give. Permit me to put the interrogation, does the position which you hold in community, as a professed herald of truth, demand less at your hands?

"May I beg an answer at your earliest convenience, informing me with regard to your acceptance of my proposition. As the minds of many of our friends are exercised upon the doctrine which will be advocated on our respective parts, I would suggest the propriety of giving publicity to the discussion, in the event of its taking place.

"Trusting that you may receive and answer this letter in the kind and Christian spirit in which I have endeavored to write. With sentiments of respect and esteem, I remain yours in the truth,

"REV. D. G. COREY." T. L. HARRIS."

The writer left this letter, personally, at the residence of Mr. C., and anxiously waited an answer. None has, however, been given, although nearly a month has elapsed since it was written. And so far from the bitter feelings of my opposers becoming modified by time, each day seems to give them new virulence.

In conclusion, the writer would express his heartfelt gratitude to, and undiminished affection for the dear friends, who, though differing in sentiment, have so nobly, and unsolicited, defended his motives and character from the false insinuations of his opposers. To them, and to those, especially of my Baptist brethren and sisters with whom I was once connected in church fellowship, who so attentively gave ear to my first public proclamation of the Gospel of "glad tidings which shall be unto all people," and who at its conclusion extended the warm, fraternal hand, I would give the assurance that their kindness has left an impression upon my heart, that time and change may strive in vain to efface. That God may bless them with his most precious gifts, and enable them to receive in belief that glorious Gospel of free, impartial, universal love, which they have manifested in action, is my sincere and trusting prayer. And though in the providence of God I may be placed in circumstances which will prevent the mingling of my thoughts and prayers with theirs during this transitory mortal state, I anticipate with a thrill of rapture, the happy period when, in common with the whole moral, intellectual creation, I shall meet them, changed, hallowed and glorified, in the "house not made with hands, eternal in the heavens."

T. L. H.

From the Nazarene.

MINUTES

Of the proceedings of the Susquehanna Association of Universalists, for 1843.

This body met pursuant to an adjournment in Brooklyn, Pa., on the 4th of Oct., and organized the council by chosing Br. A. Peck, Moderator, and Br. O. G. Hempsted, Clerk.

Adjourned 'till the close of the afternoon services.

Met according to adjournment, and appointed Br. A. Swart, clerk *pro tem.* Read and adopted the proceedings of the last meeting.

Received and read letters from the clerks of the different societies.

Voted to receive the societies of Honesdale and Washington into fellowship.

Adjourned to meet at 8 o'clock, on Thursday morning. Met according to adjournment, and after uniting in prayer with Br. Mack, called for the report of the committees.

Committee on discipline report against R. W. Cheney, saying that they are unable to ascertain where he may be found, and for want of proper testimony upon which to act, in consequence of the charges being preferred against him within the limits of the "North Branch" Association. Therefore,

Resolved, That we refer the whole transaction to the North Branch Association, giving them full power to act as they shall deem expedient.

Signed Edwin Tiffany, Charles Perigo, Walter Olmsted, } Committee on Discipline.

Committee on fellowship and ordination report that letters of fellowship have been granted to F. P. Hollister and O. G. Hempsted. Accepted.

Voted to amend the seventh article of the constitution by subjoining the following,

Whereas, there are in our denomination persons desirous of entering the ministry, and also many coming from *other* denominations wishing to engage in the clerical profession among us. Some of whom prove to be imposters, or destitute of the vital principles and knowledge of our faith and whose influence is sickly and deleterious to our prosperity, Therefore,

Resolved, that no preacher be admitted into fellowship with this Association, previous to a thorough examination into the soundness of his faith, and the requisite qualifications for so great a work, by the committee on fellowship and ordination,

Appointed Brs. Daniel Foster, Montrose, Phineas Arnold, Prompton, Milton Tingley, Gibson, committee on discipline, and G. S. Ames, J. R. Mack, and Wm. Wells, committee on fellowship and ordination.

Voted to organize a missionary society within the bounds of this Association in manner as follows:

Resolved, That we establish a Missionary Society in this Association, to be known as the "Susquehanna Mission;" and that each member of this society shall contribute the sum of one penny per week for the purpose of employing a preacher to dispense the word in every school district in this Association, who shall be allowed the sum of one dollar for every sermon thus delivered.

Appointed Brs. Ames and Mack, (clerical) and A. Swart, and C. M. Gere, (lay) delegates to the State Convention, with power to appoint substitutes.

Appointed Br. Mack, to preach the next occasional sermon with power to choose a substitute.

Voted that the Clerk prepare the minutes of this council for publication in the "Nazarene," to be accompanied with remarks.

Voted to adjourn to meet at Prompton, Wayne co., on the first Wednesday in Oct., 1844.

Delegates present.—Samuel Gregory, Daniel Searl, Montrose; M. Chamberlin, L. T. Farrer, Gibson; Geo. Young, A. B. Lathrop, Dimock; Chas. Perigo, Charles C. Daily, Brooklyn; A. Swart, A. J. Bowers, Honesdale; S. Whitcomb, Francis Brewer, Washington; Joel W. Finn, Jas. R. Johnson, Benton; Phineas Arnold and Thomas Reed, Prompton.

Ministers present.—G. S. Ames, T. L. Clark, W. M. DeLong, J. Finn, J. T. Goodrich, E. E. Guild, J. S. Haynes, O. G. Hempsted, L. P. Hollister, L. Hyatt, J. R. Mack, A. Peck, A. O. Warren, W. Wells, and H. E. Whitney—15.

Remarks. It scarcely need be added, that we had a joyful and interesting meeting, upon this occasion. The weather, though cold, was not uncomfortable, or unpleasant, and our friends in Brooklyn, rendered our stay one of uncommon interest and delight; as well by their kindness and hospitality—which will ever hold us debtors to gratitude and love—as by their "feast of fat things" to which we were directed in the excellent services of the sanctuary. Our congregation was unusually large—larger, probably than was ever witnessed since the existence of this Association. The house—not of inferior size—was soon crowded with ardent listeners; many were unable to procure seats, and many more to obtain a shelter from the rays of the "majestic Orient." Sermons were preached by Brs. Mack, (occasonal) Whitney, Warren, DeLong, Guild, Goodrich and Peck.—Addresses by Br. Peck.

May the seed that was there scattered have its due influence upon the hearts of all who listened to the ministrations of the word; and the ball of truth continue to roll onward with accelerated speed, till the gloomy deserts of error, darkness, and superstition, shall bud and blossom, as the tinselled rose; till God's deathless love shall melt the obduracy of each stubborn heart; till it shall brighten and elevate the hopes, purify and refine the affections of a mourning and dejected race, and cause their error-bound spirits to look upward with an eye of faith to that all-glorious and universal association above, where the pure electible joys of an immortal world shall swell the pæan of unceasing and transcending praise to God and the Lamb forever and ever. Amen.

O. G. Hempsted, Clerk.

THE TEMPERANCE-TEST RESOLUTION.

Many of our readers will doubtless remember that last year the U. S. Convention of Universalists by a small majority passed a resolution virtually declaring that our Societies, and Associations, and State Conventions should no longer select for delegates any person who used any intoxicating liquors, or made or sold the same. The resolution was felt by many to be un-washingtonian, uncalled for, injudicious, and an intermeddling with the societies, Associations and Conventions which are capable of selecting their own delegates. Some of our public bodies even went so far as to pass resolutions demanding its repeal—though it was virtually a dead letter as soon as passed; for several who voted for it, only did so, lest it might be supposed they were unfriendly to the temperance cause, or favored the appointment of *intemperate* men as delegates to our ecclesiastical councils. So, for fear of being *misunderstood*, they voted *in favor* of a resolution to which they were in fact *opposed!* Truly, "the fear of man bringeth a snare."

But the object we now have in view is, to state that at the late session of the U. S. Convention that subject was brought up again. One year's sober reflection had brought the brethren together once more, and prudence was consulted. But lest a repeal of the offensive resolution—the anti-temperance resolution, *in fact;* for its tendency was to injure rather than benefit the cause—should be misunderstood by the world, a counter resolution merely was passed, declaring that the only test of qualifications for a delegate should be that laid down by Jesus and his apostles—and that counter-resolution was further carefully guarded from misconstruction by one in favor of the temperance cause. This was as it should be.

The following statement by Br. G. W. Lawrence, of Illinois, who was present at the Convention, will probably give a clear idea of the feeling that prevailed in the Council—of which I believe he was a member. We copy from the Better Covenant, of Chicago, and only remark, further, that all our brethren who were present, and whom we have heard speak on the subject, seem to understand the vote as does Br. Lawrence. A. B. G.

"Considerable business was done by the Council; of this it is not necessary that I write, inasmuch as the proceedings in an official form will soon be published, and our numerous periodicals are requested to copy; of course you will let them appear in our hebdomadal. In relation however, to the business of the Council, or rather to an item or two of the same, I will here say a few words. You will recollect that at the last session of this body, a resolution in relation to the subject of Temperance was passed which has since been deemed somewhat denunciatory in its nature, and hence not in accordance with the pure principles of Washingtonianism or the spirit of Universalism. Some discussion was elicited on the motion to rescind this resolution; yet as it was thought our denomination might be placed in an improper light on the great subject of Temperance, should an *expunging* resolution merely, be passed, it was thought proper to pursue a different course. Resolutions were therefore adopted, which, while they express fully our attachment to this holy cause, are at the same time free from denunciatory language or any thing of an unchristian spirit. I was indeed much gratified to hear an expression from our brethren decidedly favorable to this glorious enterprise which has for its object the restoration of the poor inebriate from his miserable condition. Yet they are satisfied there is a right and wrong way to proceed in this business. Heaven grant our efforts may be properly directed."

FATHER BALLOU.

It has been interesting and refreshing to read the gratification expressed by our Western brethren generally, at the visit of Father Ballou to the Convention in Akron this fall—so much so, that I have thought our readers might be pleased to read them also, especially as they will not occupy much room in our columns.

Br. Lawrence, of Illinois, thus writes his impressions to the Better Covenant, published in Chicago.

On the forenoon of the second day the vast concourse of people was addressed by that worthy veteran in the cause of impartial grace, Father Hosea Ballou, of Boston. He preached from these words: "Look unto me, and be ye saved, all the ends of the earth; for I am God and there is none else." Isa. xlv: 22. The discourse was listened to with much attention and I have no doubt will long be remembered by those who heard it. It was with peculiar pleasure that I gazed upon the

toil-worn features of his face, and heard him raise his voice in defence of the great salvation. He gave the assembled multitude to understand that the subject of human salvation was a great and highly important subject—that it was a subject which concerned all mankind, even all the ends of the earth—that the family of man universally were in a condition in which they needed salvation—that there is no salvation but in God—and that there is in Him salvation for *all men*. He also proved conclusively that no tribute of God was opposed to the ultimate salvation of all men, but that on the contrary they were all favorable to the accomplishment of this glorious work. But I have not room to say more in reference to his sermon. Father Ballou has well nigh performed the work allotted to him on the earth. For about half a century he has labored in the Gospel field, and now his locks are whitened with the frosts of more than three score and ten years. May he go down to his grave in peace, cheered by the prospect of that glorious hope afforded by the doctrine which to a good old age he has ably advocated.

But the fullest and most animated description is given by Br. Gurley, Editor of the Star in the West, of Cincinnati. Br. Gurley is originally of Massachusetts, where, some 8 or 10 years ago, he probably frequently heard Mr. Ballou preach. He thus describes the anxiety of the people, and the overflowing of their long excited feelings as they become gratified at hearing the old veteran.

"United States Convention.—Our last letter brought us to Akron, the place appointed for the United States Convention of Universalists.—We arrived in town before sun-down, and found the people pouring in from all quarters—the East and the West, the North and the South. Luckily, we found comfortable and pleasant quarters with an excellent family near the village, with whom we are now staying. By dark the streets and vacant places near the public house where the committee of distribution was stationed, were thronged and by nine o'clock in the evening, the houses of our brethren and friends seemed to be crowded.—Many went several miles into the country to find lodgings. Everything was done that could be to provide places of entertainment; and great praise is due the Society for their great exertion to make all comfortable. Very late in the evening there came from Cleveland a large company from the East, and among them Father Ballou, and Brs. Whittemore and O. A. Skinner. A large number came in canal boats and made them their dwelling places while they stayed. In the morning, (Wednesday) the town was alive with people; and at the usual hour of service they repaired to the meeting house. Our brethren had taken the precaution to stretch a *very* large awning upon one side of the house, had taken out one of the windows and in the vacancy erected a stand so that the speakers could address those within and without at the same time. The house was filled to excess; and many more, probably three times the number, seated themselves under the broad-spread awning. Half-past ten o'clock came and the services commenced. Br. O. A. Skinner read the Scriptures and a hymn, and after the singing Father Ballou offered up a most fervent and affecting prayer. All had been eager to see him—all eyes were strained to catch a glimpse of his person; and it may well be supposed that his prayer was heard with almost breathless attention. Many an eye was wet with tears when he took his seat. A hymn followed and then the occasional sermon by the writer.

In the afternoon Br. Balch from New York city preached an excellent sermon; in the evening Br. O. A. Skinner the same. At the close of the service notice was given that Father Ballou would preach the next day at 10 o'clock. The people seemed impatient for the morning. A deep anxiety pervaded all minds to hear this man of God—this Patriarch of Israel; and at the appointed time, all assembled to listen to him. He took for his text Isaiah xlv: 22. "*Look unto me, and by ye saved, all the ends of the earth: for I am God, and there is none else.*" We never heard him speak better, or with more spirit. Every body was pleased and delighted—unless it might have been a very few bigoted and narrow-minded Partialists: and we doubt if they could find any fault. It was worth a journey from Cincinnati to Akron to hear that one sermon. He had the entire attention and control of his audience. His peculiar manner, his apt and clear illustrations, and his great strength of reasoning chained the attention of all who heard; and we verily believe that few if any would have gone away if had preached all day.

This venerable father in our Israel is undoubtedly one of the most remarkable men of this age—We do not believe the world contains a superior mind. In strength and solidity of intellect, we should not know where to look for his equal; and that he is one of the most successful reformers that has appeared for centuries is certain. He was seventy-two years of age last April; and for more than sixty years * he has been steadily engaged in the proclamation of the Gospel of universal salvation. He has encountered the fiercest and most obstinate opposition and persecution, but never for a moment has he been found faltering or unfaithful. Like a good soldier of the cross he has fought the good fight with a heavenly power and energy that have been found irresistible. He has stood up in the defence of God, and Christ and divine truth from his youth; and now, as he approaches the close of his ministry he looks about him and sees on every hand the fruits of his labor, and can rejoice with an exceeding great joy. When he commenced he was almost alone—now he is surrounded with hundreds of preachers and thousands and tens of thousands, of believers, who pronounce his name with deep affection and gratitude. All rise up and call him blessed for his work's sake; and the honor he now receives is preferable to that conferred upon Emperors, 'Kings or Princes.' And when he is gone, the memory of millions will cherish his deeds and virtues as long as the lamp of life continues to burn. His body may perish, but his name—never.

*** Br. Gurley is a little too fast—this would take Father Ballou into a pulpit to preach Universalism at the age of *twelve* years; whereas he was about *twenty one* years old when he commenced. Br. Gurley *meant*, undoubtedly, if he did not *write* "fifty years." A. B. G.

"United States Fiscal Notes.—We have made arrangements to publish a wood-cut fac simile of the United States Fiscal notes as they are issued from the Treasury Department, at Washington. In this a true knowledge of the new Government currency will be conveyed to the people. We look upon this as a very important movement, and it is desirable that the people know its character, and canvass its merits, before Congress convenes in December. For the present, Fifty Dollar notes only will be issued, and these can be disbursed only as fast as the amount of old Treasury notes outstanding, shall be reduced below five millions."

The above we copy from J. Thompson's "Bank Note Reporter;" which, by the way, we esteem the best, most correct and faithful Bank note list and Counterfeit Detector in the United States, and should be taken by every merchant and business man, who is in the habit of receiving and handleing much money. We would have it understood, that this last remark does not apply to *us*; and what is worse, our patrons seem determined that we shall not take such "flattering unction" to our souls. But the terms of the Reporter, of which we were speaking, are—monthly, $1.00; semi-monthly, $2.00; weekly, $3 00; semi-weekly, $5.00.

Address, J. Thompson, 52 Wall st., New York.

NOTICE.

We are now about sending out our bills for collection.—The more than usual backwardness of our subscribers in paying their subscriptions during the past year, has made it very difficult, in many instances, for us to meet our engagements. We have been obliged, in fact, to put off our creditors and agree to pay *interest*, to induce them to wait until our remittances came in this fall. We hope our patrons, one and all, will see the *justice* of making *immediate* payment. We are offering to receive *three* dollars in full for this year and next; *five* dollars for 1842, '43 and '44, and *seven* dollars for 1841, '42, '43 and '44, if remitted *free of postage*: thus saving the subscriber from *fifty cents to one dollar*. We trust our agents will take some pains to make collections, and what is of *vital* importance, *forward* the money as soon as possible. We know of some agents who have collected money some months since, and yet retain it in their hands. This is doing injustice both to us and to the subscriber, and the fewer we have of such agents the better.

The correspondent of the National Intelligencer thus describes Ex-President Boyer and family:

"Ex-President Boyer and family arrived here by the railroad from Rouen, on Monday. They travel in so plain a way, that the journals can not reconcile it with the accounts of his immense wealth. A Rouen editor, who visited the party, reports him a dark mulatto, a man of sensible conversation and good breeding, apparently about 65 or 68 years of age, under a double affliction, the loss of power and country, and the recent death of his wife. His mother, who is with him, is a negress, very tall, above 80 years of age, dressed in an odd fashion, wearing a great felt hat. The wife of the colonel, his nephew and aid, who is a bright mulattess, possesses rare beauty, and has four children. This morning, in passing the hotel near the church of the Madeline, in which they are lodged on the first floor, I saw the aged dame and an equally black nurse with one of the children in her arms at the window."

Steamboat Explosion.—The steamboat Rushlight, while passing one of the wharves at Brooklyn yesterday afternoon, burst her boiler, by which the Captain and one of the hands were severely, though not dangerously injured. A boy that was on board previous to starting, is missing, and it is feared he was drowned. the Rushlight is a very old boat, and was used for towing.—[Tribune.

Trouble on the Erie and Kalamazoo Railroad.—We learn from the Toledo (O.) Register, that a portion of the Erie and Kalamazoo Railroad was torn up for the third time, on the 13th ult. The track was torn up on an embankment near Sylvania, where the cars would have been precipitated to the bottom, with all those on board, but for the sinking of the locomotive in the sand. Another depredation, but not of so henious a character, was committed on the 15th. These outrages are supposed to have been committed by the laborers on the road in consequence of non-payment of their dues.

A farmer in the neighborhood of Little Fort, twelve miles from Southport, Wiskonsan, harvested 102 bushels of winter wheat, of very superior quality, from two and a half acres of land, by actual measurement.

Reported loss of the Steamer Sarah Barnes.—The schooner Caroline arrived at the New Basin yesterday, 30 days from Vera Cruz, via. the mouth of the Sabine river, where she put in on account of the weather. While she was there, another schooner put in; and the latter informed that the packet steamer Sarah Barnes, on her passage from Galveston for New Orleans, had been wrecked—that her boiler burst, and that several of her passengers and crew had perished: and that the vessel and cargo were a total loss. This is the substance of the account given by the mate—Capt. Arent being absent. There may foundation for the statement, but we hope it is a mistaken rumor.—N. O. Com. Bulletin, 16th.

Free Persons of Color in Louisiana.—A decision deeply affecting the interests of free people of color in New Orleans has just been made in New Orleans. By the laws of the State, all free persons of color who have made it their residence, commencing at any period between the years 1825 and 1835, are only permitted to to remain there by special licen-e from the authorities. Those of them who have received such license, and have gone to *reside* in any free State, are by the law regarded as residents of such State, and expelled from Louisiana.

LETTERS CONTAINING REMITTANCES.

H B, McLean, for H B and J B—P M, Dundee, for J E and J T.

For the Magazine and Advocate.

CORRESPONDENCE.

Br. Grosh—The following letter from Doctor J. L. C. Griffin, though a private one to me, (yet containing a fraternal greeting for you,) and not designed for publication, I have ventured to take the liberty of sending to you with the annexed answer, for publication in the *Magazine and Advocate*, (if you deem them worthy,) on the ground that some of your readers may feel an interest and gratification in the perusal of the same. D. S.

LETTER TO BR. D. SKINNER.

Williamsburg, Virginia, Oct. 1st, 1843.

Rev. and Dear Sir.—A favorable opportunity occurring, in the departure of a friend for Utica, I have availed myself of it, to address a fraternal greeting, both to yourself and to Br. Grosh. I almost *know* you will kindly receive my epistle, flowing, as it does from an affectionate spirit of fraternal love to you, whose zeal and labors abundant in behalf of Universalism I do heartily appreciate. But I will make this poor scrawl, more particularly the vehicle of my warm acknowledgment to you, of the great satisfaction which I have derived from your unanswerable defence of Universalism, in the controversy with Elder A. Campbell of Bethany! I am delighted to express to you my full conviction of the glorious triumph of truth over error presented in that controversy. Would that every "Campbellite" Baptist, and "old side" Baptist, and every Partialist in the land would carefully peruse all the letters of that publication.—My faith, as a firm belief in the heavenly doctrine of universal salvation, has received, I am sure, no diminution by a perusal of said letters, both *pro and con*, although I have to regret the asperity which was introduced into the discussion—not of your seeking, as I do believe—in the same way that I am pained to behold the same personal severity, in most of the controversies which I read. However, Rev. Mr. Campbell's vituperation I am not wholly unacquainted with, and thus, I am delighted to reflect on the gentlemanly dignity, and, as I view the matter, the suitable severity, for the most part, with which, Mr. C.'s ungentlemanly and unchristian personalities were met! A stranger to you in the flesh, I am not so in the spirit, viewing as I do, your past devotion to the cause of truth, with the heartiest satisfaction. May every blessing rest upon you—I shall ever rejoice at your prosperity both spiritual and temporal!

If Br. S., you can conveniently do so, will you send an article occasionally, to the Christian Warrior, which journal I read, for I shall be truly glad to read some of your contributions? Richmond, in which place the Warrior is published, is a field of your former pastoral labors, and I doubt not, all the members of the Universalist Society there would be glad to hear from their former pastor. Favor me, my excellent brother in the Gospel, with an epistle acknowledging the receipt of this; then shall I know that I have not violated the high-minded influences, and independent bearings of gentlemanly and Christian courtesy, by intruding (?) my poor production upon your hands. If I have thus sinned, please permit me to add the extenuating suggestion that I have written from the honest, though ardent impulse of a cherished fraternal affection. If I may never see thy face in the flesh, I rejoice to believe that I shall meet thee, dear brother, in the immortal world of holiness and happiness, where, with ALL OUR RACE we shall be endlessly blessed. "Grace, mercy and peace" ever abide with thee and thine.

Affectionately thy brother,
James L. C. Griffin, M. D.

Rev. D. Skinner.

☞ I shall be happy by an early post, to receive a letter from you. J. L. C. G.

Answer to the foregoing.

To J. L. C. Griffin, M. D.—Dear Sir and Br. Your very kind and fraternal epistle of the 1st inst., came duly to hand. It needs not the apology you offer on its behalf: for I assure you it is very far from being regarded as a *sinful intrusion* upon my notice. Nay, it is cordially welcomed as a tribute of fraternal regard, grateful to every Christian bosom, and encouraging to every soldier of the cross. You will, I doubt not, pardon the liberty I have taken in giving it publicity, together with this my answer, for the reason that the topics touched upon are not altogether of a private character, but may interest some portion of the public, and especially my friends in Richmond, many of whom (God bless their warm hearts and dear souls!) I still regard as my spiritual children, and rejoice exceedingly in all their prosperity.

In regard to your warm acknowledgments for, and high encomiums on, my defence of Universalism in my Discussion with Rev. A. Campbell, I remark that such encomiums are to most men (especially those susceptible of vanity) both very acceptable and gratifying; and more particularly so when coming from those as well qualified to judge as yourself, who have long and thoroughly examined the subject, and whose professional pursuits and intercourse with mankind enable them to know the tendency and bearing of different systems, and to see the divine efficacy and all-sustaining power of *truth* in the day of sickness and the hour of death. But in this case, so far as I am personally concerned, I think your encomiums entirely undeserved: and for this reason: That although the victory is decidedly and triumphantly in favor of Universalism, and so conceded I believe by the public and by Mr. Campbell, (if not in word, at least by his conduct,) yet the victory I regard not as the result of any extraordinary talent, or learning, or controversial powers, on my part, but as the triumph of that *omnipotent truth* which it was my good fortune to defend. And so also Mr. C.'s signal defeat was owing, not to his want of talents, or learning, or controversial powers, (for they are acknowledgedly great,) but to the desperate and miserable system he had to defend. Indeed, how *could* he succeed, or what could he do, when reason, common sense, the Bible, and even his own Notes and comments on the New Testament were all arrayed against him? And how could I fail of victory when all these were so decidedly in my favor? It is true I deeply regretted that he so entirely lost his temper and self-control and indulged in the low and vulgar abuse and scandal which disfigure almost all his letters. But then what could the poor man do? How *could* he keep his temper, in such a desperate case, where he saw himself perfectly wrecked and his own authority laughing him in the face? That I kept my temper and possessed my soul in patience, is true. And why should I not? What was there to disturb me? He manifested quite anger enough for both of us, and the more I saw of his abuse and indignation the more certain I was of the victory. True, I occasionally "rebuked the madness of the prophet" and turned the tables on him that he might see himself in the mirror; but this only made him the more desperate; so I let him have his own way, gave him rope enough, and he quickly hung himself. I pitied him for his untoward fate; but my sympathy was as unwelcome to him as my rebuke.

In regard to your request that I should occasionally write for the Christian Warrior, I remark, it would give me, I doubt not, quite as much pleasure to do so as it would the readers of that spirited paper to peruse any thing from my pen. But for some months past, owing to unforeseen events, and circumstances over which I had no control, I have had a great and embarrassing amount of secular matters and business to attend to, insomuch that I have scarcely found time to write to my nearest and dearest friends. Add to this that I have been, for the last eighteen months engaged in preaching nearly every Sabbath from ten to forty miles distant from my home, and you may readily suppose I have found but little time, however strong my inclination to correspond for any of our excellent periodicals. If, however, I should, in future, be so fortunate as to have occasionally a leisure hour, I should most cheerfully so employ it as to comply with your request.

The "Christian Warrior" is a spiritedly and ably conducted paper, and I rejoice that the Old Dominion can boast of such a champion. I often recognize with pleasure your own initials in its columns, and presume there is no want of correspondents or of editorial talent in its behalf. I rejoice exceedingly in the zeal and engagedness and prosperity with which our brethren in Richmond appear to be moving forward. May they still go on conquering and to conquer, till all their enemies and the enemies of the doctrine of a world's salvation shall bow to all-conquering Truth, and to the scepter of Jesus and own him Lord to the glory of God the Father. Affectionately thy brother,

D. Skinner.

Utica, Oct. 25th, 1843.

For the Magazine and Advocate.

A NEW HEART.

There is a great deal said in these days of excitement, about the *new heart;* and we think it would be uncharitable to suppose that all who profess to have had a change of heart, intend to deceive others; but we think that they are themselves deceived by those who undertake to be their teachers in matters of religion. There certainly must be something, some change, which is mistaken for a change of heart. And now let us see if we can find what that is.

With deference to the opinions of others, I must be permitted to express my firm conviction, that it is the effect of error, arising from a false education. A child is taught to believe that if he has a change of heart, and joins some church, he will be saved; and if not, he will certainly be lost in a future state. When he gets old enough to reflect on these matters and finds he has not had this change of heart, it gives him a great deal of uneasiness; for he feels very unsafe—believing, as he has been taught, that if he should die before he had time to repent, endless misery would certainly be his doom. These things he drives from his mind as much as possible; still they will return and embitter every hour of his life—hanging like an insupportable load upon his mind. But there is a protracted meeting started—an excitement got up in the neighborhood. He goes to meeting, and the revival preacher tells him that he is "a poor, miserable sinner—that he is hanging over hell, suspended by a single thread, and perhaps the destroying angel is now about to cut the thread, and let him down among screaming devils who will torment him to all eternity." His old fears now rush into his mind like a torrent over which he can have no control; and at this crisis, reason has often been driven from its throne, and the miserable victim has dragged out a life of insanity, or ended it by committing suicide. But if reason holds its place, he feels sure that he can not live in the situation he now is, and cries out in the anguish and bitterness of his heart, "what shall I do?" "Here, sit down on this anxious seat, and we will pray for you," is the preacher's reply. He does so, and he is then asked if he feels any better, and he tells the truth when he says he does; for he feels that he has taken one step the right way. He is then told that he must pray himself; he prays, and feels still better. He is then told that he is hopefully converted; he believes it and feels entirely relieved from those harassing and distressing doubts and fears which have hung so long upon his mind. Now this he calls the new birth—a change of heart—because he feels so much easier in his mind than he did before. He thinks a load of sin has been removed from him, when in fact a load of fear is all that has been removed from his mind.

But a protracted meeting can not last forever.—The meeting breaks up, he goes home and mingles with the world again, and he finds within him a propensity to return to the error of his ways again. This makes him doubt whether he has been born again—whether he has had a change of heart—in fact whether he is a Christian, or not. He does not quite feel as he thinks a Christian ought to feel. When next he comes forward among his brethren to renew his covenant, he says he doubts whether he is a Christian. He is told, that is a good sign and that all good Christians have those doubts; so,

before covenant meeting is over he gets pretty well assured that he is a Christian. Now in the whole of this man's life, he is subject to perplexing doubts and fears—and why? Because he depends on his own works for salvation in a future state, instead of the free grace of his heavenly Father; and he never can feel assured that he has done enough. He does not enter into rest. He has nothing that is like an anchor to the soul both sure and steadfast; because he is wandering on the barren and sterile mountains of sin and unbelief.

There is nothing in the universe but a firm reliance on the impartial grace of our heavenly Father, upon which man can rest; there is no other way of entering into rest. G. Y.

Dimock, Pa., 1843.

REMARK.—G. Y. is requested to excuse the delay of his article—it was unintentional entirely. And will he please manifest his forgiveness, by writing again?

A. B. G.

For the Magazine and Advocate.

CONFERENCE AT SOUTHVILLE.

The first Conference of the Otsego Association of Universalists was held in the Baptist meetinghouse, town of Stark, on Wednesday and Thursday the 11th and 12th ult., and a meeting better calculated for advancing the interests of our Zion, has not before been held in this part of our great Master's vineyard. Our brethren and sisters collected from this and the region round about, ere the Winter should set in, to hold sweet converse together, and to listen to some of the "gracious words," once spoken by Prince Immanuel, "which give life to the world." Nor were they disappointed; for the presence of God was there. Peace, joy, and happiness, was there, and love, kindness, and benevolence. The day-spring from on high visited us; and the light of the Sun of truth and righteousness shined in our hearts. We believe that many said on that occasion, "it is good for us to be here;" and with the Psalmist, "Whom have I in heaven but thee, and there is none upon the earth that I desire beside thee." It did our heart good as we listened to our brethren delineating the nature, character, and perfections of the Almighty; the life, love, actions, and forbearance of his Son; and the duties incumbent on all those who believe in God's impartial grace. It is but justice to say that the respective speakers afternamed, in the order in which they are set down acquitted themselves "as workmen that needed not to be ashamed;" and no doubt some of our Partialist friends had reason to acknowledge this truth, as the following amusing incident more fully explains.

Br. Woolley, on taking his seat in the pulpit to preach in the afternoon of the first day, observed written, on the right hand side of the desk, with a pencil, in a legible hand, (conjectured to have been done by a prominent Partialist in the village,) these words from Paul's First Epistle to Timothy, 4th chapter, last verse, "Take heed unto thyself, and unto the doctrine." He then called upon the writer of this and whisperingly remarked, whether he might not take the sentiment before him as a text; which I advised. Some of our opposing brethren heard his application of it, and felt it, no doubt, and we trust that when they reflect on it, it will cause them emphatically "to take heed" to their doctrine. It was a masterly affair, take my word for it.

Sermons were preached by all the ministering brethren present—Brs. Barray, Whiston, Woolley, Tuttle, Cheney, Hathaway, and C. S. Brown; last discourse and concluding addresses by Br. Woolley. Our brethren at Southville are deserving of all praise for the way they got up, and carried through this glorious meeting. We leave it to those present if the singing was not excellent; and the arrangements complete. May it awaken a like spirit in other places—a spirit of new zeal, and new efforts in our common cause;—the cause of God—the cause of Christ, and the cause of man. May our united prayers ascend to heaven for a blessing, like smoke from the accepted sacrifice, on the whole universal church, in the words of Solomon's song, "Awake, O north wind, and come thou south, blow upon my garden, that the spices thereof may flow out."

W. G. ANDERSON.

MAGAZINE AND ADVOCATE.

EDITED BY

Revs. A. B. Grosh, G. W. Montgomery and A. C. Barray.

UTICA, FRIDAY, NOVEMBER 3, 1843.

PLAIN TALK FOR PLAIN PEOPLE.

I wish to say a few words to the subscribers of this paper, and indeed to its friends generally—and wish to address them in as plain and familiar a way as possible; for I feel as if, by this time we were well acquainted, and am sure we have many feelings and interests in common with each other. The subject on which I desire to address them, is *the paper itself*—a subject in which I have, for some years, had no pecuniary share or interest, but for which I, as well as many of them, certainly feel a great regard. To our plain talk, then.

In a few more months, I shall cease to be principal Editor, and will be only a Corresponding Editor of the Magazine and Advocate. The arduous cares and labors, the responsibilities and perplexities of my present station, will devolve on others—indeed, for a few years past—since I ceased to be *a proprietor*, they have been light compared with what they were before that—and mine will be the comparatively light and easy task of merely furnishing and preparing my own articles for its columns, and bearing responsibility for them alone.—Those who have taken an interest in my writings, will still have the same interest to bind them to the support of the paper—for at least one year, wherever my lot may be cast, I will continue to write for these columns, if not as much in *quantity*, I would fain hope at least as good in *quality*. But my desire is principally to notice another contemplated change in the paper. As a *new* Editor is to take the helm instead of the *old, worn out one* now at it; and as some additions of acknowledged value are to be made to the Corresponding Editors, I can not flatter myself, or fear for the paper, that the change to be made by transferring me from one department to another, can in any wise materially affect your regard for and support of the Magazine and Advocate. I pass, then, to notice the other change.

In a few weeks more the proprietors intend to publish this paper only on the *advance pay* system—the CASH system. They do not despise the credit system in certain cases—but are well satisfied that it is not the best system for newspaper publishers, and *paying* subscribers, however *non-paying* subscribers may profit by it. A few remarks will set this matter in a clear light to every candid and common-sense mind. Since 1835 a sum of nearly $20,000 of outstanding subscriptions has accumulated. Of the $12,000 due to Grosh and Hutchinson, probably not $1,200 (clear of expenses) will be collected—and of the balance, probably $5000, including costs of collections, will be lost—making a loss somwhere of nearly $2,000 per annum, by non-paying subscribers. Who suffers that loss? Not the publishers alone—for a part of it is made up by the enhanced price collected of subscribers. I say *a part*, for it is a fact that, high as the enhanced price is deemed by those who pay it, it does not pay all that is lost by crediting. The balance, then, falls on the Publishers, or those who work for them, or supply them with capital or materials. It is $2,000 per annum *lost*, and *somebody* must lose it. If it falls on the publisher, the system is bad for *him*; if it falls on the paying subscribers, it is bad for *them*. We say it falls on *both*, and that the system of publishing a newspaper on credit is *bad for publishers and subscribers*.

Reader, are you a merchant? You have articles in your store worth just $1.50 cents each, *cash*. Would you trust out say 3000 such articles, to unknown customers living all over this and the surrounding States, on the terms at which this paper is furnished? Not you!—you do not go the credit system quite as strong as that. Farmers—suppose wheat was worth just $1.50 per bushel—would you trust out 2000 or 3000, or 4000 bushels each year, to persons living in every direction, and at various distances under 1500 or 2000 miles off, on the terms of our paper? You would deem any man crazy who should propose such a scheme of money making to you! Mechanics would prefer doing a less and safer business, to trusting out the products of their skill and labor after such a fashion! And, indeed, none but newspaper publishers and newspaper subscribers ever thought of such a wasteful and extravagant mode of selling and buying

"Why not change it, then?"—That question is easily asked; but the *thing itself is not so easily done*. There are all the subscribers to be consulted; and unless we can gain the hearty consent and co-operation of all the *paying* portion, to make the change would be to ruin the paper. It don't depend on *the publishers* to carry the change into effect;—*it depends wholly on the paying subscribers*. Now, what do *they* say? Will they consent to a change which will give them a *better* paper at its *lowest* price, and forever free them from the annoyance of *being dunned*, the disgust of reading printer's duns of *others*, and the heavy tax of paying for the paper of some shiftless, slack, or dishonest subscriber beside their own? Will they uncomplainingly do their share in effecting this change so desirable to subscriber and publisher; and will they heartily second the effort to keep the ball a rolling on this better way? *If they will*, the thing *can* be done—yes, it WILL be done; for the publishers are determined to try it, sink or swim—live or die.

Now the difficulty in getting the subscribers to agree to, and enter into the plan of advance payments, rests, *not* in their want of perception to see that the plan is a good one, but in *each one's* seeing the necessity of *his* promptly paying *his own subscription* early enough.—There is the great trouble—and this great trouble occurs *most frequently* with the *wealthy*, rather than among the poor. Cases like the following will be very apt to occur at the close of the year.

CASE I.—A wealthy farmer sends to the Post Office, but gets no paper the first week in January next.—"What can be the reason?" Some one suggests that he has not paid in advance, and the publishers have ceased to give credit. In a moment the good man's dander is up. "What, refuse to trust me for paltry twelve shillings! I, who own a farm of 200 acres, and am free of debt, and have money at interest!! I, who have never been refused credit before, in my life!!! I, who have always paid for my paper within the three months—now to be refused a credit of a few weeks, for only 12 shillings, by these *pretended* Universalists—it is too bad, so it is! Well—let them keep their paper, I can do without it, and save my money." Yet, probably, that man is in favor of the cash system—he is perfectly satisfied that it is the best system, both for publishers and subscriers. He does not realize that in the cash system there can be no credits—no exceptions;—that to have it succeed at all, it must treat all alike, and *be treated alike by all its friends*.

CASE II. December is rapidly drawing to a close. A forehanded mechanic, farmer or merchant, is seated in his evening circle, reading the Magazine and Advocate. "My dear," says his wife—for, after all, the women are better in real business matters than we men—"have you sent on the pay for the paper?" "Oh, no; it is time enough yet." The year goes round—January comes—the money is not sent—the publishers drop his name, count one less on their list, and send him no paper. If one half of the subscribers thus delay sending until after New Year, how can the paper go on its way rejoicing? It may have to stop altogether. But even if it does not, when the dilatory subscriber sends in his payment, several weeks will have elapsed, and he loses the back numbers, while the publishers lose the pay they should have had for those weeks, to support them.

But why multiply cases? Every one can see—I had almost said every one *must* see, that for the cash system to be successful, *all* the paying subscribers must unite in its support, and send in their payments in season to enable the publishers to count on them before he prints

his first number. And then, as their payments for the paper run out—*before* they run out—the subscribers must get the Agent or Post Master, to send another dollar, so as to keep the Publisher aware, in time, that that subscriber means not to lose any numbers of the paper. Let this be done by every one, and all will be well.

The time and labor (to say nothing of the care and vexation) expended in keeping the accounts of several thousands of subscribers—in making out their bills, and sending them dunning letters, year by year—the cost of materials and postage—all these will be saved by the cash system, when once fully established; and can be directed to the paper itself, to improve it, and render it more worthy of support. And the absence of duns, and complaints, and appeals to the *generosity* of those delinquents who *appear* to have lost their sense of honesty and justice—the absence of these from a paper established in the "better way" must surely render a paper better in every sense than it now can be to right minded subscribers. Other advantages might be pointed out—but we believe all must be satisfied that the cash system is the only, really good newspaper system; and, that the only way in which it can be attained, is, for each subscriber to *keep his payments* ALWAYS IN ADVANCE. And this is easily done. Those who can not conveniently pay an agent, or send to the publishers, one dollar and a half *before* the beginning of the year, (we say *before*, for the pay must be *in advance*—must be on hand before the paper is sent,) can, at least, get their Post Master to send a one dollar bill in a letter, *free*. Let them send one dollar in December. That will pay up to the 1st of September, 1844. Therefore, in August next, let them be sure and send another dollar in the same way. That will pay up to May 1st, 1845. Then in April, preceding that 1st of May, by sending another dollar, they will pay to the close of the volume. In this way the most distant subscriber can always keep his payments in advance, and be sure of the paper continuously. In this way, too, he does never lay out of any amount of money worth counting the interest, nor for more than eight months at a time.

One word more, and I close. I have spoken of the changes in the Editorial department. They are not yet definitely agreed upon and settled, so that it might not be proper for me to name them now. But two things may be relied upon. The responsibilities of the Editorial department will be vested in trusty and capable hands—in one, or more, whose prudence and love of the cause will always lead to exertions to keep unpleasant and distracting controversies and subjects out of the paper. And the other is—that sufficient talent will always be secured to fill the Editorial department with useful and interesting articles, from various pens. Some persons have entertained needless fears in regard to the withdrawal of the writer as principal Editor. The labor I cease to perform, can, nearly all, be as well performed by any man of ordinary education, common-sense talent, and *a little practice* in preparing articles for the press. The remainder—that of judging of the propriety of articles and subjects for the paper—seldom occurs, and can easily be settled by any experienced, well informed Universalist. And there need be no fears on that score—Br. Skinner, and others, are always at hand to consult and advise with in cases of difficulty or doubt. But, the truth is, there will always be an Editor capable of doing all I have done, with such aid as will be provided for him. If the public will only give the new arrangements a *fair trial*—continue to the publishers their support and confidence long enough to test fairly what they are about to do—I am persuaded they will be satisfied that such fears of changes, are vain—without any real foundation. Let, then, each subscriber prepare to pay in advance—and pay in time—and all will be well. The rest will follow in due time. A. B. G.

BR. T. L. HARRIS.—This young brother, well known to the readers of some of our periodicals for his poetic talents, gave the reasons for the recent enlargement of his Christian faith, and for leaving the Baptist church, (of which he has been a member in good standing up to the time of his withdrawal,) on Sunday evening, October 22d, in our church in this city. Notwithstanding the bad weather and walking, and a dark night, the audience was large. The discourse was a good one—plain narrative mingling with sound argument and pertinent, forcible application of Scripture, and suitable reflections and comments. Being well delivered, we trust it produced a good and permanent impression on those who heard it. Br. Harris has furnished us with a statement from his own pen, to which we refer our readers. It will be found in this paper.

To enter the ministry, was the aim of Br. Harris while a member of the Baptist church. That aim he has not abandoned, only changing his purpose from the ministry that breathed endless condemnation to the greater portion of our race, to the ministry of reconciliation for all. We believe he will be eminently successful in the performance of its high and arduous labors. May God grant it. A. B. G.

RELIGIOUS NEWS.

REMOVALS.—Br. J. French has removed from La Fargeville to Champion; and wishes to be addressed accordingly. Br. F. W. Baxter from Thomaston to Union, Me. Br. J. P. Fuller from Troy, Mo., to Galesburg, Ills. Br. H. Gifford from Oxford, Ohio, to Erie, Pa.

NEW SOCIETIES AND CHURCHES.—A Universalist society has recently been organized in Henderson county, Ills. Another in Pontiac, Va. A church was formed last month, at the close of a public discussion between Br. E. Mansford and Rev. James Scott, Methodist, in Martinsville, Ind. May the *seed sown in the storm*, grow in sunshine and shower, until it yield an abundant harvest! The church recently organized at Center Harbor, N. H., was formally recognized on September 20th. Br. E. W. Coffin is the pastor—a *grave* and a "reverend" name, according to Br. Witherell's understanding of the title! The church in Rome, O., was lately received into fellowship.

DEDICATIONS.—The new Universalist meeting house in Foxboro, Mass., was dedicated on October 4th; and Br. C. W. Mellen installed as pastor of the society.—The house is one of the neatest in that section, all carpeted and furnished, and *paid for*. The meeting house in Lewiston, erected by our friends several years ago, has lately been finished and dedicated. Sermon by Br. S. R. Smith, of Buffalo. Our new house in Harvard Mass., was dedicated on the 18th October.

ORDINATIONS.—Br. W. H. Ryder, late of this city, was ordained and installed pastor of the society in Concord, the capitol of N. H., on October 11th. Sermon by Br. L. C. Browne, of Nashua. Br. Varnum Lincoln was ordained in Billerica, Mass., September 6th. Br. E. C. Rogers, a converted Congregational clergyman, was ordained in Poquonnock, Conn., on September 20th. Br. Jonathan Phelps was ordained as pastor of the society in Enfield, N. H. on the 18th inst.

WITHDRAWALS.—B. Joel Tuttle lately resigned his letters of fellowship and ordination to the Washington Association of Universalists, in Ohio. Br. Asher Moor, of Anson, Me., has also withdrawn from the ministry—to engage in secular pursuits, we believe—at least, he professes no change of sentiment.

A NEW BOOK.—Br. Thayer says a very pretty book is about being published by Bagley and Powers, of Lowell, called "The Flower Vase," designed as an interpreter of the language and sentiment of flowers. It will be found well written, for it is by one who loves and has deeply studied flowers—Miss S. C. Edgarton. It is needless to wish it success—that is certain.

THANKS.

During a ministry of over twelve years in the state of New York, I became intimately acquainted with a large number of preachers and laymen, with whom I enjoyed a friendship whose recollections are dear to me. Those preachers and those laymen, as a body, are possessed of such kindly feelings and purity of character, as command my highest respect. And in leaving the State, I can not refrain from returning them my thanks publicly, for all their kindness to me while I remained among them.

During a settlement of ten years in Auburn, I became warmly attached to the brethren there. Good and noble souls are they—full of friendship and kindness. For their constant endeavors to make us happy, I can never repay them. Right pleasant were the years of our communion, never to be forgotten by me. I return them my hearty thanks for their unwearied attention to my family and self.

May the God of grace and mercy smile upon the brethren in Auburn and throughout the State. May they increase in strength of faith and every needed blessing. G. W. MONTGOMERY.

Portsmouth, N. H, October, 1843.

THE ANGELS.

There is not, perhaps, a more beautiful and affecting thought than this—that ministering spirits continually hover over this earthly dwelling place of man, employed on errands of mercy, and who delight to pour out of their joyous spirit on this world of sin. That there are spiritual and holy beings who take an interest in the affairs of men—whose feelings and sympathies are enlisted in behalf of lost humanity, we learn from many passages in the divine record. "There is joy in the presence of the angels of God over one sinner that repenteth," is the touching language of the Saviour. And we are told that, when the birth of the Son of Mary was announced to the shepherds on the plains of Judea, there was with the angel a multitude of the heavenly host, who sang their anthem of joy.

There is something in this truth—in the truth that the angels are looking down upon him in love and desiring his return to the better way—that is calculated to strike home with power to the soul of the sinner. The bare thought that, though cast off and despised by men—denied the fellowship of his kind, and the kindly offices of affection, he shares in the sympathies of the pure beings who minister before the throne of God, among whom there is joy when the prodigal child comes back in penitence—I say the bare thought that it is so, will make his heart yearn, if it be hard as adamant; and will make him feel a better man. A. C. B.

UNIVERSAL SALVATION.

A few days since we noticed and replied to a letter from G. W. B., drawn out, as he stated, by an article published in the Universalist Companion and Register for 1844. At the time of replying to G. W. B. we did not think particularly whether, or not, its intimated arguments were directed against what was published in the Companion, and therefore said nothing about their relevancy or irrelevancy. But since then it has entered our mind to compare the two, and find that G. W. B. has entirely evaded the position assumed in my article; and by intimation at least, has put the controversy on entirely different grounds from those there laid down. Be it understood, I have no objection to meet G. W. B., or his spiritual teacher or teachers, on the grounds he presented in the letter, and the mode pointed out in my reply to the same. I do not therefore *complain* that the ground which I advanced has been changed in his reply. By no means—but I do wish to ask, *why* did he change it?

That the reader may have a fair and full view of the subject, I here present that article from the Universalist Companion and Register, which elicited G. W. B.'s letter, and follow it with the letter which purports to be an answer to, or rebutter of, said article.

WHO OBJECTS to universal salvation—to rendering all men holy and happy, and the utter annihilation of sin and suffering? *Can* any one object to it? Does God feel averse to such an amount of holiness and bliss existing in his universe—is he opposed to the destruction of all evil and misery? Certainly not. Does Jesus object to all men's becoming sinless and blessed—to the destruction of the devil and all his works? By no means! Well, can angels, or saints in heaven object to save all men from sin? Surely not; for

they desire it—all saints pray for it. None but the worst of men, (if any,) and spirits damned, (if there are any,) can object to universal holiness and happiness. What, then, will prevent it from taking place? God, Jesus, angels and saints *will not*—devils and bad men *can not*, unless they have *more power* than God and his hosts. Have they? If not, why will Universalism not prove true?

Utica, Sept. 16th, 1843.

Mr. A. B. Grosh—Sir, I saw a piece in your Almanac of 1844, headed Universal Salvation. You ask, does God feel averse to such an amount of holiness and bliss existing in his universe—is he opposed to the destruction of all evil and misery?—You say certainly not; so say I, but I would say to you, that Christ wept over Jerusalem, and said how oft would I have gathered you as a hen gathereth her chickens, but you would not. And for farther particulars I would refer you to Matthew x: 15, 28; vii: 13 and 14; viii: 12; xviii: 3 and 8: xxiii: 37; xxv: 41 and 46; John v: 28. 2 Thessalonians i: 7, 8 and 9; Hebrews ix: 27; and Revelation xx: 11 and 15.

Now, then, since these passages are so plain that a wayfaring man, though a fool, need not err, how important it is, that we try to persuade mankind to repentance, and tell them that unless their righteousness exceed that of the Scribes and Pharisees, they shall all likewise perish; or, in other words, they shall in no wise enter into the kingdom of heaven. Yours respectfully, G. W. B.

Now, what is the point of argument implied by the article in the Companion? Clearly this:—God is not opposed to, but is really in favor of, universal salvation from sin and death—Jesus the same—the angels of God in heaven the same—saints and all good beings, the same. Consequently, if there are *any* beings in the universe who are opposed to such a glorious event, or desirous of the endless continuance of sin and suffering, it must be devils and wicked men—i. e., if there are any other personal devils than wicked men. What, then, can prevent the final accomplishment of universal salvation? God will not—Jesus, angels, saints and good men *will not*—and, unless they have *more* power than God, and Jesus, &c., devils and wicked men *can not*. What, then, can prevent the accomplishment of Universalism?

Well—now how does G. W. B. answer these questions? By referring me to several passages of Scripture which contain *no answer* to them—many of which do not even refer to the subject—and some of which go even toward proving my views of man's final destiny, when rightly interpreted—as, for instance, the word *kolasin*, rendered punishment, in Matt. xxv: 46; the word meaning correction, amendment! How did he *mean* that reference to be *understood?* Evidently that some bad men *would prevent* the will and desire of God, Jesus, angels, saints and all good men from being accomplished!—that in despite of the omnipotence, moral and physical, of Jehovah; and of all the power in heaven and in earth, given to Jesus; and of the efficacy of the prayers and desires of all good beings, some bad men would have power to defeat all the exertions of Heaven and its hosts to overcome evil with good!—Does G. W. B.—does any man in his *senses*, and a believer in God and Revelation—really believe that the evil of a few bad men can successfully and endlessly resist all the goodness of God, and Jesus, and their hosts in heaven and earth—that the evil of men can not be overcome of good—of infinite good? I can hardly believe it—and yet that is the only answer that *can* be given, so far as I can imagine, in reply to the question—If God, Jesus, angels, saints, and all good beings are in favor of universal salvation from sin, (as G. W. B. admits,) and nothing but a few bad men and devils are opposed to it—what can prevent universal and endless holiness and happiness from ultimately and endlessly filling the universe of God? A. B. G.

That Plain Talk.—I have very special reasons for desiring, and therefore requesting, the reader to read that "plain talk for plain people" in to-day's paper. I do not pride myself on it as a specimen of fine, or even good writing; but there are some subjects discussed in it, which I do most earnestly wish every subscriber to read. I want the article read clean through, from beginning to end; for I believe there are many who do not, perhaps, look at those subjects in the right light—or, at least, what I think is the right light. I meant the article to be very frank, friendly and respectful to the reader. But if I have spoken too frankly and freely, and not put in enough of the friendly and respectful, I hope every one will believe I meant to hurt no one's feelings—to treat no one uncourteously, or even unkindly in my plain talk. A. B. G.

The Mysteries of Paris.—A novel in course of publication at the New World office, 30 Ann street, N. Y. It is a correct and full translation from the French of that beautiful writer Eugene Sue. It is to be completed in about ten numbers, at 12 1-2 cents each. We have received and read the first three numbers, and can truly say that we never met with any thing of the novel kind of that description, more interesting, such graphic descriptions of refined wickedness, carried on among the members of court life, and the higher circles, where the scenes are laid, (Paris and its environs) and carried out in full by those of a lower grade, employed for the purpose we never before read. In beauty of language and fullness of delineation, we think it beats even Charles Dickens.

Br. Tompkins—Credit L. Y. Avery, Salina, N. Y., $2.00 for Repository. Send Repository to Miss Celestia Knapp, Madison, Lake county, Ohio, and credit her $2.00. Charge us.

RELIGIOUS NOTICES.

Br. D. Skinner will preach at German Flats on the first Sunday in November, and at Sullivan, on the second Sunday in November.

A Conference of the Allegany Association will be held at Yorkshire, Cattaraugus county, on the first Saturday and following Sunday in December next. Ministering brethren and others are cordially invited to attend.

L. Graves, Standing Clerk.

☞ Luminary, please copy.

MARRIAGES.

In Auburn, Sept. 21st, by Rev. H. L. Hayward, Mr. Geo. Tinkham to Miss Mary Mulligan, both of Marcellus Falls.

In Fleming, Sept. 27th, by the same, Mr. James Henry Warn, of Sennett, to Miss Rachel Eugenia Paul, of the former place.

In Aurelius, Oct. 4th, by the same, Mr. Chester A. Hoskins, of Springport, to Miss Harriet L. Ramsay, of the former place.

DEATHS.

In Augusta, October 13th, Mr. Bryan Wilcox, aged 42 years. Punctual in his engagements, and honest in his dealings, so far as our knowledge of him extends, he thus honored the faith he professed; and died lamented by his friends. G.

In Scipio, Sept. 19th, after an illness of about four weeks, Mrs. Amanda S., wife of Mr. Elisha Marsh, aged 27 years and 4 months. Sister Marsh was one of those amiable and good beings, whose kind, affectionate, and Christian deportment, endeared her to all her numerous acquaintances.—Few there are, whose lives have furnished a brighter illustration of the Christian graces, or whose deaths have exhibited a more perfect resignation to the divine will, and unfaltering trust in God as the Saviour of all men. In all her conversation with opposers of Universalism during her illness, if doctrinal topics were introduced, she "contended earnestly for the faith once delivered to the saints;" and gave her reasons for believing in the salvation of the world, with a clearness and candor which admitted not of being gainsayed.

When it became evident that she could not recover, she gave directions about her funeral with as much calmness and composure, as if she were only making preparations for a short journey. After requesting that the writer should be called to attend her funeral, she called her father into her room, (an opposer of Universalism,) informed him what arrangements she had made for her funeral sermon, and inquired if such arrangement would be congenial to his feelings and meet his approbation He expressed himself perfectly satisfied with any plan which she thought proper to suggest, although he professed to have no fellowship for the doctrine in the belief of which she died. She died as she had lived, calm and peaceful as a bright summer's morn; leaving a kind and devoted husband, and a large circle of relatives and friends, to mourn her early departure from the shores of time. We commend them all to God, praying that this truly afflictive dispensation may be sanctified to the spiritual good of all concerned, so that they may be able to say with a pious man of ancient times, "before I was afflicted I went astray, but now have I kept thy word." Her funeral was attended on the 21st, and words of gospel comfort were spoken to the mourning group, by H. L. H.

In Auburn, Oct. 25th, of scarlet fever, after an illness of only three days, Cornelia A., eldest child of Thomas and Sarah Egan, aged 3 years and 4 months. Cornelia was a beautiful and lovely child, the pride and joy of her parents—and her sudden and unexpected departure has cast a gloom over their little family circle, and caused them to mourn. But their faith teaches them, that this sweet and delicate flower has been transplanted to a more genial clime, where it will bloom and flourish to all eternity, under the immediate watch care of him who said, "suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." Funeral services were performed by the writer on the 26th. H. L. Hayward.

LIST OF BOOKS

FOR SALE AT THIS OFFICE

No. 32, Genesee street, (up stairs.)

Universalist Register and Almanac for 1844,	13
" " " 1843,	8
Rose of Sharon for 1844,	2.00
Washingtonian Pocket Companion,	19, 25 and 38
Winchester's Dialogues,	19
Thoughts on the Divine Goodness,	13
Ballou on the 24th & 25th chapters of Matthew	06
Layman's Legacy vol. 1,	1.00
Balfour's Second Inquiry,	1.00
Sawyer's Review of Hatfield,	50
Duties of Young Men, by Rev. E. H. Chapin,	50
Discourses, by do.	50
Lectures, by do.	38
Christian Comforter, by Rev. H. Bacon,	50
Law of Kindness, by Rev. G. W. Montgomery,	50
Universalist Manual, by Rev. M. Rayner,	50
Universalist Belief, by Rev. A. Moore,	50
Sermons, by Rev. O. A. Skinner,	50
Voice to Youth, by Rev. J. M. Austin,	75
Illustrations of the Parables, by Rev. T. Whittemore,	75
Christian Visitant, 3 vols. in one, by Rev. A. B. Grosh,	75
Streeter's Hymns, (large and pocket,)	50
Ancient History of Universalism,	1.00
Lectures to Youth, by Rev. S. R. Smith,	50
Convention Sermons for 1841,	50
Catechisms for Sunday Schools,	
Hymns of Zion, by Rev. A. C. Thomas,	50
Gospel Harmonist, by Rev. T. Whittemore,	1.00
Paige's Selections,	1.00
The Universalist's Guide,	1.00
Ely and Thomas Discussion,	63
Bacon on Religion,	50
Endless Hell Torments Overthrown,	38
Family Prayer Book, by Otis A. Skinner,	50
Names and Titles of Jesus, by Rev. C. Spear,	1.00
Combe's Moral Philosphy,	62
" on the Constitution of Man,	62
" " Digestion,	62
Influence of Religion on health,	69
Merchant's Widow, by Mrs C. M. Sawyer,	50
Campbell and Skinner's Discussion,	1.00
Skinner's Letters to Aikin and Lansing,	56
Memoir of Rev. J. Freeman, by S. R. Smith,	50
Life of Rev. John Murray,	50
Biography of Winchester,	69
Pro and Con of Universalism, by Rev. George Rogers,	1.00
Causes of Infidelity Removed, by Rev. S. R. Smith,	69
Practical Hints to Universalists, by Rev. J. G. Adams,	75
Ballou on Atonement,	50
Ballou's Select Sermons,	75
Do. Notes on the Parables	63
Do. Nine Sermons,	50

A FRAGMENT FOUND IN A SKELETON CASE.

Behold this ruin! 'Twas a skull
Once of ethereal spirit full!
This narrow cell was life's retreat;
This space was thought's mysterious seat!
What beauteous pictures fill'd this spot!
What dreams of pleasure long forgot!
Nor love, nor joy, nor hope, nor fear,
Has left one trace of record here.

Beneath this mouldering canopy
Once shown the bright and busy eye—
But start not at the dismal void!—
If pious love that eye employ'd,
If with no lawless fire it gleam'd,
But through the dew of kindness beam'd,
That soul shall be forever bright,
When stars and suns have lost there light!

Here, in the silent cavern, hung
The ready, swift, and tuneful tongue!
If falsehood's honey it disdain'd,
And where it could not praise, was chained;
If bold in virtue's cause it spoke,
Yet gentle concord never broke;
That tuneful tongue shall sing with thee,
When death unveils eternity!

Say, did these fingers delve the mine,
Or with its envied rubies shine?—
To hew the rock or wear the gem
Can nothing now avail to them;
But if the page of truth they sought,
Or comfort to the mourner brought,
That soul a richer meed shall claim,
Than all that waits on wealth or fame.

Avails it whether bare or shod
These feet the path of duty trod?
If from the bowers of joy they fled,
To sooth affliction's humble bed—
If grandeur's guilty bribe they spurn'd,
And home to virtue's lap return'd;
That soul with angels then shall vie,
And tread the palace of the sky. ANONYMOUS.

ADVICE TO A YOUNG LADY AFTER HER MARRIAGE.

BY JUDGE HERTTELL, OF NEW YORK.

The following letter "to a young lady," originally appeared several years ago, in the Evening Journal. It is written in a style unusually agreeable, and breathes, throughout, a spirit of gentleness and excellent sense, which no young person can read without pleasure and instruction. Numerous solicitations have been made for its republication in the Mirror, and we are happy to gratify our correspondents, and also pay a merited compliment to the esteemed author.—[Eds. N. Y. Mirror.

"You are now married, and as is usual on such occasions, your friends and acquaintances will profess to wish you joy. Many will do so as an act of common civility, feeling little or nothing of the sentiments which the words import. When, however, I express a solicitude for your welfare, I think I am entitled to the credit of meaning something more than the performance of an empty ceremony. But when congratulating you, I know no better way of proving the sincerity of my professions, than by tendering you my advice as to some of the means I deem necessary to be pursued in order to render your new situation a matter of real felicitation.

"Young people are very apt to think, if they think at all on the subject, that when they get married their cares are all scattered to the winds, and that their happiness is secured for life. So far from the truth is such a thought, that when reality awakens them from the dream of uninterrupted bliss, they find their sorrows certainly doubled, and whether their joys are to be increased or not, depends mostly on themselves, and they will still find causes enough to interrupt their happiness though each should do their best to prevent or counteract them. One thing is certain, that the married state may be made more happy than the single life, or it may become a state of perfect wretchedness; and whether your present situation is to be better than that you exchanged for it depends much or mostly on yourself.—It is therefore a matter first in order, as well as the first in importance to you, that you should endeavor to ascertain the means best calculated to secure a continuance of that happiness which doubtless you expect to experience in the wedded life. On this subject I will endeavor to assist you.

"That you were happy during the period spent in courtship, you will not deny. That you were so, arose from the consciousness that you loved and were loved in return; and from the pleasing hope or moral certainty that you would attain the object of your affections.—This hope is realized, and that you are now happy, you need no one to tell you. If it be the reciprocated affections of your husband which makes you happy, it is yours which makes him so; hence, *mutual affections constitute the source of connubial bliss;* and it is equally true that the *infelicity of the married state, follows the loss of those affections.* On the continuance of the affections, then, no less than on the choice of a husband, depends your happiness in the wedded life. The means to ensure a continuance of those affections, is the subject next in course for your consideration.

"So numerous are the instances in which married people have lost their affections for each other, that the unreflecting have hastily concluded that it is easier to acquire than retain them. If this be true, it goes to prove that you should be *more* assidious to retain the affections of your husband, than you were to gain them. But it is not true to the extent which many believe. It is very unphilosophical to argue, that like causes will not produce like effects—or that the effect will cease, though the cause be continued. The truth most probably is, that when the affections of married people become extinct, it is owing to *their neglect to continue the causes by which those affections were first elicited.* What man in his sense, if he knew the disposition of the lady he addressed, would fall in love with a sour, sulky, brawling ill-natured woman? It is the opposite qualities which he sees, or thinks he sees, in the lady of his choice, of which he becomes enamored. It is a countenance illuminated with smiles, eyes beaming with intelligence, a mouth flowing with sweetness and good-nature—in short, a deportment indicative of modesty, mildness and benignity, to which he pays the homage of his heart. If such were the causes by which were quickened the tenderness of the lover, rely on it, that nothing short of those will ensure the affections of the husband; for when the causes subside, the effects must necessarily cease, and then, misery and wretchedness will become the inmates of your household.

"More of the happiness of married people is involved in their conduct during the first year than in any succeeding period of their connubial association. There are probably but few instances where persons newly married do not discover, and that, too, in an early period of their matrimonial relation, each in the other, some trait of character which had before escaped their observation—and much, very much, of the felicity of their lives, depends on the course they may pursue on those occasions. Should the newly discovered faults or follies of the husband appear to be such as to preclude the hope of their being corrected, however unpleasant the task, the wife's easiest course will be to endeavor to accommodate herself to them. If she can not bring her circumstances to her mind, the alternative is to try to bring her mind to her circumstances. Custom and habit tend to lessen the effects of evil which can not be destroyed; and common prudence will induce her to conceal from her husband her knowledge of those faults of his which she can not expect to obviate, because it will not *increase* his affections for her, should he think that hers for him are in the wane. If a woman would correct the faults or follies of her husband, she should reflect that she can only do it by means of her influence over him—that she has, in general, no other influence than what arises from his affections to her—that the continuance of these depends on the continuance of the causes by which they first were kindled:—and you may rest assured, that whatever female patience, mildness, good-humor and tender affection can not accomplish with a husband, frowns, sulks, sharp reproofs, and ill-natured reproaches never can achieve. By the former he may be soothed and softened into complaisance, and willingly led to abandon a foible or a fault; but the latter will inevitably tend to sour his mind, to curdle all the milk of human kindness in his bosom, warm his resentment, excite his opposition, and confirm him in error.

"My acquaintance with your husband, has induced me to believe, that his whole heart and soul accompany his affections and aversions; and that it depends much, or mostly, on the exercise of your prudence and discretion whether he will be to you a kind and tender husband, or an unpleasant and uninteresting associate. Perhaps you are about to ask, if the wife must make *all* and the husband *no sacrifice* to promote connubial concord and domestic peace? I mean no such thing—on the contrary, so much depends on your mutual endeavors, that without the husband's the wife's can not succeed. But the path I have pointed out for you to take, is the surest, nay, *the only* one to be pursued *to produce* or continue *in him the disposition to a corresponding course of measures.* Can that be called a *sacrifice* which promotes domestic bliss? As well may he be said to *sacrifice* his money who gives it for a larger sum.

"You will be disappointed if you expect your husband's face always to be the sporting place of smiles and graces, or his mind at all times attuned to the soft melody of harmonious strains—

"As well expect eternal sunshine, cloudless skies,
As men forever temperate, calm and wise."

Sickness, disappointment, and perplexity in business and a thousand nameless causes, can not but sometimes operate to disturb his mind, depress his spirits, and becloud his visage; producing perhaps unusal taciturnity, or a strain of language not remarkable for its mellifluent cadence. This is not the occasion on which he is to be met with a corresponding deportment on the part of his wife. It is rather the time when the exercise of all her philosophy is indispensable—a time when her temper is to be tried, her heart probed, and her affections put to the test; the time when by her kind, soft, sympathizing language and a countenance and conduct bearing testimony to its sincerity, that he is to be comforted at least with the reflection, that he has a friend in adversity as well as in prosperity, a partner in his sorrows as in his joys. I may possibly be singular in the opinion, but I could never entertain the fullest confidence even in the *virtue* of that female whose sympathies could not be excited by the sorrows of others; and surely a wife can never appear so interesting and amiable in the eyes of her husband, as when he sees her melting with kindness to him, and sorrowing for his sorrows. In short, it would be the object of your unremitted attention, to make him feel that his home is a place of refuge from his cares, a sanctuary from the frowns of adverse fortune, and he will seek it as naturally as he would desire his own felicity. But when a husband ceases to regard home as the happiest place on earth, he will shun it as he would fly his troubles; and, as it often happens, will take the road to ruin, and will seek at the ale house, the gaming-table or more indecent places, a refuge from domestic broils, the consequences of which, though often seen, are too disgusting for detail.

* * * * *

"To conclude—I have voluntarily, and, perhaps, officiously offered you my counsel, and the best my judgment can afford. My motive is your good; but it depends on yourself whether or not it will be useful to you. But keep this letter by you, and if at the end of three or four years, you shall think yourself not benefited by its contents, you have my assent to burn it.

"That the blessings of health, peace and prosperity may attend you through life, is the sincere wish and earnest hope of your friend."

THE MAGAZINE AND ADVOCATE is published every Friday, at 32 Genesee street, Utica, by
C. C. P. GROSH & A. WALKER.
TERMS.—To Mail and Office subscribers, $1.50 per annum, in advance.